NEW-YORK CHRISTIAN MESSENGER,
AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

CORRESPONDENCE.

For I beheld, and there was no man even among them, and there was no counsellor, that when I asked of them could answer a word. Behold they are all vanity, their works are nothing, their molten images are wind and confusion. Isa. xli, 28, 29.

MESSRS. EDITORS—Two months and rising have transpired since I enclosed in a letter to the Rev. Dr. Taylor, of New Haven, a pamphlet containing the 213 Questions, requesting a public investigation of the same. After waiting a suitable length of time for an answer, and receiving none, I again addressed him upon the subject, in order to ascertain whether the former had been received. I then obtained from him a letter wherein he refuses to comply with my request, and also states somes reasons which perhaps he deemed sufficient to excuse him from the undertaking, as will be seen in his answer. Being however not altogether satisfied with such an answer, and anxious that he should take them into notice, I directed to him the third and also the fourth letter, but have been unable to obtain any answer whatever. It was not my intention to have published the correspondence had he consented to give the Questions an examination, but as he appears to consider a *poor laboring mechanic* beneath his observation, I have thought proper to forward it for publication should it be deemed of sufficient interest. Before I leave the subject, however, I would solicit attention to a few brief remarks.

How frequently do we hear professed ministers of the gospel declaring from their pulpits that it is their duty both in season and out of season, to defend the cause they advocate, and use their utmost exertions to guide those around them in the path to happiness—turn them from darkness to light from the power of Satan unto God. Now we consider the present to be either in season or out of season, and if they refuse to comply with such repeated requests, we must call upon all men to witness that they are unfaithful to their trust. But does their precept and example agree? Do they really and in fact entertain that deep concern for the souls of their fellow men which they profess? Do they in every proper manner earnestly labor and exert themselves to the end that all may receive a portion in that treasure of unspeakable and inestimable value? By their fruits we must know them.—Assertion proves nothing. A person may profess great friendship for you, and at the next moment plunge a dagger into your bosom, and deprive you of your life-blood. To the above queries we answer—and we use the language of sincerity, we speak the true sentiments of our heart—we answer, *no.* Did they truly realize the subject; did they firmly and unwaveringly believe the doctrine which they set forth, could they look upon those whom they consider in the broad road to unending despair with such apparent indifference and suffer them to rush onward to the gates of eternal destruction without using every possible means for their rescue?

If the doctrine of Universal Salvation be so easily refuted; if it be so inconsistent with reason and revelation, why, in charity I would ask, why do they turn a deaf ear to the many earnest entreaties to make known its fallacy. Times without number have they been earnestly solicited to lecture in their churches, and show to their congregations its rotten foundation and licentious tendency, and as frequently have they refused—beginning with one consent to make excuses—*I have bought a piece of ground, I must needs go and see it—I have bought five yoke of oxen, I go to prove them—I have married a wife, and therefore I* CANNOT *come!* How much more consistent would they appear, in the doctrine they profess, were they to give evidence of their sincerity by pressing forward with untiring energy in what they proclaim to be their duty, and show forth by example the love they profess for their fellow creatures. We hope however in future there may be greater harmony between their profession and practice—that they will no longer shield themselves behind their breastworks, but that they will come forth into the open field and boldly defend their cause, and if victory rightly belongs to them, that they may be the conquerors.

Willing to be counted as one of the off-scourings of the earth for believing in the doctrine of universal love, and to "suffer reproach for trusting in the living God, who is the Savior of all men, especially of those that believe," I screen myself with no borrowed signature, but with much love and respect, subscribe myself sincerely the friend of all mankind.

LUTHER PARMALEE.

The following are copies of the letters addressed to the Rev. Dr. Taylor, together with his reply.

Letter I.

Rev. and Dear sir—The inclosed is a book of Questions proposed to the Christian public by a sect denominated Universalists, for answers, which by chance came into my hands. If they can be answered agreeable to scripture and reason and in opposition to Universalism it will strike a death-blow at the very root of that sentiment, and deprive it of its last prop of support, and bring its tottering fabric as it were to the very dust. All this can be easily accomplished, if it be not a scriptural doctrine; and judging you to be a man well qualified for the undertaking, I have taken the liberty, though not personally acquainted with you, to address you upon the subject. You, dear Sir, must be well aware of the progress of this erroneous doctrine (if it is erroneous) which is fast spreading over our land, and as you love the souls of your fellow beings, you are in duty bound to come forth against it. If you need the aid of your christian brethren they will undoubtedly give you all the assistance which lies in their power in the cause to be espoused. Should you refuse to raise your voice against it, what must be my conclusion? Must I say that you acknowledge yourself incompetent, or, must I say that you know your duty, but do it not. And I now in presence of him who searcheth the hearts and trieth the reins of the children of men, press it upon you as a solemn duty which you owe to your God and fellow mortals, that you give the Questions a thorough investigation and lay your conclusions before the eyes of the world.

Should there be any thing improperly written in the above, I trust you will freely excuse it, as coming from a sincere friend and firm believer in our Lord and Savior Jesus Christ.

Yours, with esteem, L. PARMALEE.

Northford, Dec. 7, 1833.

Letter II.

Rev. and Dear sir—Some time has passed since I enclosed to you a pamphlet of Questions, for consideration. As it is possible you may not have received them, I again take the liberty of addressing you concerning the same. A short answer to this merely is requested that I may be confident you have received the former. Please excuse my importunity, while I remain, your friend, in haste, L. PARMALEE.

Dr. Taylor's Reply.

Dear Sir—The 213 Questions, which you forwarded to me a few days ago, were duly received. I should have acknowledged the reception of them before this had I not been prevented by other pressing avocations. I hope you will excuse this seeming, but unintentional neglect. These questions are all of them, in my view, capable of being answered in perfect consistency with the doctrine of future endless punishment. As to myself I have other duties in my own estimation which claim my time and attention at present. If you have doubts and difficulties on the subject, and should wish to converse with me concerning it, at any time, I should be glad to see you for the purpose.

I do not know that I have any acquaintance with you, much less that you are at all inclined to adopt the doctrine of Universal Salvation.—Permit me, however, to say one thing. Suppose that over a deep and awful gulph, which you must pass, there were two bridges; that you knew that one was perfectly safe, and that all you knew concerning the other was, that possibly you might cross safely, and possibly you might not. On which bridge would you cross? Why should a man encounter great danger in one course, when he can take another in which there is perfect safety. Now to a Universalist I should say, do not, for the love of your soul, venture on that frail tottering bridge. Here is one perfectly safe—Repent of your sins, and believe on the Lord Jesus Christ, and whether others are saved or lost, *you shall be saved.* Now what objection can a wise man, or a good man, possibly have to this course?

Very respectfully yours, N. W. TAYLOR.

New Haven, Dec. 17, 1833.

Letter III.

Rev. and Dear Sir—Yours of the 17th came to hand in due time, which also met a cordial reception. Excuse me, kind sir, for a third interruption of your peace, of which I were in hopes to have had no occasion.

In regard to the Questions, you state that they are "capable of being answered in perfect consistency with the doctrine of future endless punishment," but I sincerely regret that you should object in any manner to engage in a work of such vital interest. You mentioned in your letter that you would be glad to converse with me at any time, provided I entertain doubts, upon

the subject, for which I return you my thanks. As for myself I can say that I am as anxious to know and ascertain truth as any other individual, yet I count but one among many in this particular. I have friends and connections which are near and dear to me, who may now be in the path of error and darkness. Notwithstanding I may not be able fully to come up to the command, ("thou shalt love thy neighbor as thyself,") I feel a deep interest in their welfare, as well also as that of the whole human family. Neither should a man of your capacity content himself simply on the ground that he is performing his duty, merely, within the small circle of his own acquaintance. No, he should be up and doing; he should place himself in the front of battle; he should exert every nerve and faculty for the universal spread of the sacred truths of the gospel, and remove every barrier in the way to happiness and glory.

You also in your letter introduced the supposition of two bridges over a deep and awful gulph, which leads me to the following consideration. You clearly behold the inhabitants of your town entering upon each of these bridges with the anticipation of crossing the gulph. You are confident of the safety of the one, and likewise of the weakness and unsafety of the other. You content yourself with merely saying, "beware of that bridge, it may prove your ruin." You give no reasons, consequently they do not believe you. To them it appears safe, and on they pass. Why not set yourself at work—tear down the frail substance—remove every plank that may induce an unsuspecting fellow mortal to enter thereon, and thus save them from destruction? Do you believe you can overturn the foundation on which Universal Grace stands, and are you so careless about the matter that you will not lift up your hand to prevent others from imbibing what you consider ruinous in the extreme? If you can refute the doctrine, where is the faithfulness in the discharge of your duty, if you do it not. The question may begin to arise within you, why is this so particularly pressed upon me; why not appeal to those who have less duties incumbent upon them than myself? This is my answer—because I believe you better qualified than any other person within the limits of my knowledge; and furthermore, I feel desirous that the public should hear the strongest arguments that can be produced in regard to the same. Think not, dear Sir, that I entertain any improper feelings towards you; far be it from me. I consider you as belonging to the same family with myself, both children of that same benevolent father, who is the "father of the spirits of all flesh."

Yours, in friendship, L. PARMALEE.
Northford, Dec. 20, 1833.

Letter IV.

Rev. and Dear sir—Three or four weeks having elapsed since I wrote to you last concerning the 213 Questions, and having received no answer, I am involuntarily led to the conclusion that you consider me unworthy your notice.—The Questions under consideration have caused great excitement in the public mind, and are now rapidly circulating through the country in every direction. It is admitted on all hands that they are capable of being answered, and yet, notwithstanding a sufficient sum is offered amply to remunerate any one so far as pecuniary interest is concerned, no one has to my knowledge ever, either through indifference or conscious inability, attempted to give them a public examination. The editors of the N. Y. Christian Intelligencer did, it is true, at one time, engage to take them into consideration, and to use their own language the answers were to "be short, pithy, and scriptural," but finally, and much to their dishonour, forfeited their pledge, and declined having any thing to do with them; probably, however, far want of *time*, which appears to be the general excuse.

Evasion always excites suspicion. For a man to affirm that certain positions can be sustained, and then refuse any satisfactory reasons, and what is still more astonishing, *no reasons at all*, naturally inclines us to doubt his ability to perform that which he affirms. We live, sir, in an eventful period of the world, in an age when people, are not to be oppressed with unjust severity by arbitrary rulers and tyranic despots. They are beginning to throw off the chains of superstition, and to be governed by reason and the dictates of conscience, rather than the variable creeds of men. Of the young and rising generation there are many whose minds are fast rising to become living examples in society. On such the progress of truth and knowledge greatly depends. And how vastly important that they should imbibe correct principles and be guided in the path of wisdom. To secure this, much perhaps depends upon those of sounder judgment and riper years. To whom then shall we look but to those who stand as teachers in Israel and founders of moral principle.

For the spread of truth there must be action. To conquer, we must go forward, and to convince men of what we profess, we must earnestly endeavor to guide all into the faith of which we speak as precious beyond description. And what, I would ask, must we think of him who in the sacred character of a minister of the gospel, who sets himself forth as the guide of his fellow travellers to a future world, and in the presence of the searcher of hearts solemnly binds himself to watch over his fellow candidates for eternity, and yet when questioned upon the subject dearer to man than life, and after declaring himself able to perform that which is desired of him, pay no attention to, or evade the pressing requests of his fellow creatures? What, I would again ask, must be the feelings of that person who thus holds this high and responsible station, when called into the eternal world to meet his final Judge and give an account of his stewardship, should he on turning his eyes into the frightful abode of punishable spirits, there behold one who when on earth earnestly solicited of him instruction, writhing in the deepest distress, in a region of endless, indescribable and unutterable wo? Must he not feel himself accountable for his condition, and that the blood of that soul were in a measure required at his hands? I appeal, Sir, to your conscience—let that give the answer.

Once more and I have done. We are exhorted by the apostle Peter to "be ready at all times to give an answer to every one that asketh."—A question is asked; you have declared your ability to give the answer. And yet when called upon in the most earnest and sincere manner, you refuse to give "a reason" in a cause which you are solemnly bound to maintain, and do all in your power to advance. You say you have other duties which claim your time and attention. But what I would desire to know, can there be, which demands your attention of greater importance than that of conducting those around you in the "strait and narrow path which leadeth unto life." Can you be the means of preventing one individual from an attempt to cross upon that "bridge" which you are confident will terminate in his ruin, then it is a duty deeply involving upon you, and so far as you neglect the performance of that duty, so far, for aught I can see, you must be responsible for his final destiny. Do you contend that you have a limited sphere of action, that you are bound to watch over your own church, and that alone? Then why not remain within those limits, rather than leave your flock, and spend your time in that of instructing others. You may perhaps consider me unreasonable and severe, but believe me, sir, I have no evil design. My wish is, that *error* may be rooted up and *truth* established, and that the great Governor of the universe may ever direct and assist you in the support and advancement of *truth*, is the sincere desire of him who still remains, with sentiments of true regard,

Your friend, LUTHER PARMALEE.
Northford, Jan. 1834.

Original.

DOCTRINES.---NO 2.

The principle which I have laid down in relation to the doctrine of endless misery is, that it contradicts the Bible, consequently it is not a doctrine contained in this holy book. This testimony is not only consistent with itself, but it does not reveal doctrines that are diametrically and eternally discordant and opposed to each other in their nature. When this sacred volume informs us that 'God is love,' we contend there is no passage which declares that He is *hatred*, or revenge and cruelty; if there were, this fact would invalidate the claim of the Scriptures to our faith and acceptance. We could not believe that both these doctrines were true, and on this ground it is that the notion of endless misery is deemed to be unsupported by the word of God. This doctrine of unceasing torments contends that the Almighty will exercise irreconcileable wrath and indignation towards some of the creatures of his power. So long as His imperishable throne endures, will his vengeance and hot displeasure be poured in one eternal storm of fury upon the objects of his fierce anger.—Hence we hear from the more prominent teachers of the doctrine, 'the wrath of God will press out the sweat of damnation's agony to all eternity.' 'The Lamb of God will *roar* against the wicked at the day of judgment.' 'They shall call for the rocks and mountains to cover them from the overwhelming wrath of an incensed God.' 'The wicked shall wail and groan beneath the everlasting indignation of Jehovah in hell, and their pains will be rendered *doubly* severe by the *brimstone* which is there.' These are quotations from the sermons of living advocates of the doctrine under consideration, and they might be enlarged to almost any extent. But what saith the Bible?

'For I (the Lord) will *not* contend forever, neither will I be *always wroth*,' Isa. lvii, 16.—'His anger endureth but a *moment*,' Ps. xxx, 5. 'Nor will he keep his *anger forever*,' ciii, 9. 'For I am merciful saith the Lord, and I will *not* keep anger forever,' Jer. iii, 12.

The doctrine we are examining positively denies these plain scripture declarations, and as they *both* cannot be true, I reject the 'doctrines of men' and cleave to those of the Bible. I am aware that a manifest error prevails among some christians with respect to the true import of those passages of the Divine record which speak of the 'anger, wrath,' &c. of the Almighty. The following passages speak of God's repenting, grieving, and his anger, &c. Gen. vi, 6, Num. xi, 33, Exo. xv, 7, Isa. 34, 3, and Nahum i, 2. This last one I shall quote entire, for special reasons. 'God is jealous, and the Lord revengeth; the Lord revengeth and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies.' On these passages the celebrated Dr. McKnight thus writes:

'They *injure* the Hebrews who affirm that they thought that God was moved by *anger*, jealousy, hatred, revenge, grief and other *human passions*, because of these scriptures; for if any one contends that the Hebrews understood these expressions *literally* when applied to the Deity, he must also contend that the following expressions were understood by them in their literal meaning.' 'Hide me under the shadow of thy *wings*,' Ps. xvii, 8. 'I will say of the Lord He is my *refuge*, and my *fortress*; He shall cover thee with his *feathers* and under His *wings* shalt thou trust,' xci, 1, 4. &c.

According to this learned commentator, we are no more to suppose that the Deity is moved

by jealousy, revenge, anger, &c. in the literal and ordinary sense of these terms, than we are to believe that He has *real 'wings and feathers.'* And we would suggest to those who contend for the *anger* and *wrath* of God the fact, that these passions are expressly discountenanced in the word of God, and that men are warned against indulging them.

The doctrine of endless misery not only contradicts the scripture testimony that 'the Lord will *not* keep anger *forever*,' but it stands opposed to the following passages: 'God is *light* and in him is no darkness at all,' 1 John i, 5. 'The Lord shall be to thee an everlasting light,' Isa. lx, 19. The apostle declares 'he that hateth his brother is in *darkness*.' Now where there is so much 'wrath, indignation and fury,' there must be *hatred*, but 'God is *light* and in Him is no *darkness at all*.' A doctrine therefore which teaches that God is *not* light, contradicts the 'law and the testimony,' and cannot sustain a place among its sacred truths. 'God is love,' in him is no hatred or 'darkness.' When we are told that there are some who deny the existence of a God, we think they err, for they deny the Bible. Do any teach that God is *not* good, we consider them in error because they oppose the doctrine of the Bible. Are any proclaiming the doctrine of endless misery, we believe *they* are in an error from the same consideration; *they* deny the plain declarations of the Bible. Universalists are charged with 'handling the word deceitfully, and wresting the scriptures to their own destruction,' but candor must decide whether a doctrine which contends for the *eternal wrath* of God, that He is *changeable*, and that *darkness* dwells in Him, does not contradict the scriptures of truth. Brethren, 'prove all things, hold fast that which is good.' H.

We copy the following list of Universalist Periodicals from the Utica Magazine and Advocate. We do bt not it will be interesting to our readers generally.

UNIVERSALIST PERIODICALS.

The Christian Intelligencer, published in Gardiner, Maine, and edited by Rev. William A. Drew, is in the common newspaper (folio) form, published weekly, on a super-royal sheet of good paper, at $2 per annum in advance, or $2 50 if not paid within the year. The fourteenth volume (eighth volume new series) commenced on the first of January last. It is devoted to the cause of Universalism and liberal Christianity. It is the oldest paper of the kind in Maine, a very ably conducted and judiciously managed paper, and deserving, and we hope receiving, an extensive patronage.

The Christian Pilot, published at Portland, Maine, and edited by Rev. Menzies Rayner, is in the open newspaper form, on a half sheet super-royal, published weekly, by M. Rayner, Jr. at $1 per annum in advance, or $1 50 at the end of the year. It is devoted to the cause of Universalism, and conducted with spirit and ability. It is now in progress of its second volume. We wish it abundant success, and many happy years to its venerable Editor.

The Trumpet and Universalist Magazine, published at Boston, Mass. and edited by Rev. Thomas Whittemore, is of the same form, size and terms as the Christian Intelligencer above named. Each volume commences about the first of July. The fifteenth volume (old series) or sixth volume (new series) is now in progress. The *Universalist Magazine*, the original title, is the oldest periodical of the kind in America. To this title, that of the *Trumpet* was prefixed, five years ago last July. It has an extensive patronage, second, we believe, to but one paper of the kind in this country. It is devoted to the doctrine of Universalism, and the principles of civil and religious liberty, and miscellany; is conducted with great spirit and ability; and we wish it abundant success in diffusing truth among mankind.

The Universalist, published at Boston, Mass., and edited by Rev. D. D. Smith, assisted by Revs. L. S. Everett and M. H. Smith, is published semi-monthly, on a super-royal sheet, fine paper, octavo, convenient for binding, at $1 per annum, in advance, to which twenty-five cents will be added for every three months delay in payment. The volume commences in May. One half of the Universalist is devoted to the cause indicated by its title, the same as other Universalist periodicals: the other half has latterly been devoted more particularly to the edification and benefit of the ladies. Hence, the prospectus announces that the title "*Ladies' Repository*" will be added to that of "*Universalist*," at the commencement of next volume. Several valuable correspondents are engaged to write for this paper. Its columns are rendered quite interesting, and we wish it an extensive patronage.

The Independent Messenger, published at Mendon, Mass. and edited by Rev. Adin Ballou, is of the same form, size and terms as the Trumpet and the Intelligencer above named. Its fourth volume commenced in January last. It is devoted to the cause of *Universal Restoration*. It is a spirited and ably conducted paper, and we wish it an extensive patronage.

The Religious Inquirer, published at Hartford, Conn. by B. Sperry, Esq., and edited by Revs. R. Smith, J. Boyden and L. L. Sadler, is of the same form, size and terms as those last named above. Its twelfth volume has just closed, and its thirteenth commences about the first of March It is then to be altered to the quarto form, and to be published on a royal sheet weekly, at $1 50 in advance, $1 75 in three months, or $2 in six months. It is an old establishment, has long been favorably known to the public, has a somewhat extensive circulation; and we sincerely wish prosperity to it and its worthy publisher and Editors.

The New-Haven Examiner, edited and published at New-Haven, Conn. by Rev. T. Fisk, weekly, on a royal sheet, at $1 50 in advance, is devoted to Universalism, politics and miscellany. We believe he publishes some three or four other papers of a similar description, though at present we forget their titles.

The Impartialist, published at Claremont, N. H. and edited by Revs. W. S. Balch and T. F. King, is on a half sheet imperial, weekly, at $1 in advance, or $1 50 at the close of the year: it is now in progress of the second volume; conducted with ability, and we hope receives a generous support.

Proposals have been issued for publishing at Concord, N. H. a new paper, to be entitled, *Star in the East, and New-Hampshire Universalist*, to be published weekly, at $1 50 per annum, to which twenty-five cents will be added for every three months delay, and edited by Revs. D. Forbes, and J. P. Atkinson.

The Universalist Watchman, Repository and Chronicle, published at Woodstock, Vermont, by Rev. William Bell, editor and proprietor, assisted in the editorial department by Brs. K. Haven and Warren Skinner, is of the folio form, large super-royal, weekly, at $1 50 in advance, to which twenty-five cents will be added, for every three months neglect of payment. It has now nearly completed its fifth volume. It is ably conducted, enjoys an extensive and, we believe, increasing patronage, and is quite efficient in the cause of Universalism and liberal Christianity in Vermont. Success to its Publisher and Editors.

The Theological Repository was started in North Hero, Vt. a few weeks ago: but as we see nothing of it at present, we think it most probable that it has been discontinued.

The Christian's Bower, published at Keesville, Essex county, N. Y., semi-monthly, on a medium sheet, octavo form, at $1 50 per annum, in advance, or $2 at the end of the year, is edited by Rev. J. Bradley, and is now in progress of its second volume. It is a Universalist paper. What patronage it has we know not.

The Gospel Anchor, published at Troy, N. Y., by Henry J Grew, Editor and proprietor, assisted in the editorial department by Revs. C. F. Le Fevre, I. D. Williamson and R. O. Williams, is printed weekly, on a royal sheet octavo, at $1 50 in advance, to which twenty-five cents will be added for every three months delay in payment. The third volume commenced about the first of July last. It is conducted with ability, and so far as it conduces to the spread of the doctrine and charities of the Gospel, we wish it success.

[Here Br. Skinner has inserted a flattering notice of our own periodical, for which he will receive our thanks. As the size, terms, &c. of the paper are already known to our readers we need not insert it.]

The Philadelphia Liberalist, is published weekly, in Philadelphia, on a royal sheet, folio, by Rev. Zelotes Fuller, Editor and proprietor, at $2 per annum, in advance, $2 50 in six months, or $3 at the end of the year. It is now in progress of its second volume. Its publisher proposes enlarging it to a super-royal sheet, on the same terms, at the commencement of its third volume. It is devoted to Universalism and miscellany, and cheerfully commended to public patronage.

The Southern Pioneer and Gospel Visitor is published semi-monthly, at Baltimore, Md. on a medium sheet, in quarto form, at $1 per annum, in advance, or $1 25 at the end of the year. Rev. Otis A. Skinner, Editor and proprietor—Revs. S. Streeter, L. F. W. Andrews and S. P. Skinner, corresponding Editors. Its third volume commenced last fall. It is ably and judiciously conducted, and as far as we can learn, well sustained. It is eminently useful in disseminating the doctrine of the final universal reconciliation at the South. We wish it success.

The Sentinel and Star in the West is published weekly, at Philomath, Union county, Indiana, on a super-royal sheet, in quarto form, at $2 per annum, in advance, $2 50 in six months, or $3 at the end of the year. It is published by Br. S. Tizzard, and edited by Brs. Kidwell, A. A. Davis and S. Tizzard. It has nearly completed its fourth volume, is devoted to the cause of Universalism, conducted with spirit and energy, and (we believe) extensively patronized. We wish it success in the good cause of truth, and in converting "the valley of the Mississippi."

The above catalogue, we believe, embraces all the Universalist newspapers now published in the United States, (excepting our own, and that we need not here mention) some of them are in part devoted to secular news and miscellany, and some in part occupied with advertisements; but the greater portion of them are almost entirely devoted to the cause of truth, liberal Christianity, and civil and religious liberty. They embrace, among their conductors, a good share and great variety of talent and ability, and including all of the kind published in America, are probably read by hundreds of thousands of people—for the Universalists are certainly a remarkably reading community. These papers are a terror to spiritual bigotry and self-styled Orthodoxy; and, being "light-winged messengers," go to every part of the Union, and their voice shall at length be heard throughout the world.

To the foregoing we may add, for the information of our readers, the "*Evangelical Magazine and Gospel Advocate.*" This is a (Universalist) religious journal, published weekly in Utica, N. Y. on a royal sheet, quarto form, at $1 50 per ann. in advance, $1 75 between three and six months, $2 if over six months, and 2 50 if not paid within the year. It is a sufficient recommendation for this unyielding "Advocate" of the great Salvation, and a sufficient testimony to the faithfulness of its worthy conductors, to say, that it possesses the largest subscription of any publication of the kind in America. The "Magazine" commenced its *fifth* volume, new series, on the 4th of Jan. 1834.

RECOLLECTIONS OF A CLERGYMAN.

Near the close of my ministerial labors in ——, I felt called upon to speak in plain terms against the evil of intemperance. Having often witnessed its appalling effects, and deplored the evils which follow in its train, the consequences of the use of ardent spirits were dwelt upon with much earnestness, and, as was afterwards apparent, with a degree of success which I had hardly dared to anticipate. Providentially there were present two elderly men, brothers, and heads of numerous and respectable families. After the principal part of the congregation had retired from the house, I observed these men standing in one of the aisles, engaged in earnest conversation.—Prompted by curiosity, I ventured to approach them near enough to hear what was said, and found myself bound to the spot by the engrossing interest of the dialogue.

The tremulous voice of the eldest first caught my ear. His person was tall, and his appearance venerable. By dint of former industry, he had accumulated a handsome competency, and his habits of indulgence had not yet impared a naturally fine and athletic constitution. Though he had attained to nearly three-score years and ten, he stood erect and firm, and his appearance was such as to command respect. Never had the destroying angel selected a nobler victim, or attempted the ruin of a better man.

I had seen him often, when in the enjoyment of all his noble faculties of body and mind. I had listened, often and with pleasure, and with profit, to the narrative of his life—a life full of incidents; and his relation of the scenes through which he had passed was by no means destitute of those qualities which awaken our sympathies, and affect our hearts. He was a warm friend of his country—had fought for its liberties, and enjoyed the satisfaction of sharing the general prosperity. His brother was younger by several years, and had also accumulated, by a life of industry, a considerable property. Few men surpassed him in general information, and none in the uprightness of his conduct, in all respects, save the one before mentioned. He was the father of ten children, and the husband of a most fond and devoted wife.

I knew them well. Often have I shared their hospitality, and participated both of their joys and their sorrows. For five years I had observed, with painful solicitude, the gradual increase of the evil, and saw, and felt, deeply, the curse which threatened to ruin that family, and turn those children portionless upon an unfeeling world. I witnessed their efforts to turn from a contemplation of their woes—to hide from their own suffering hearts, the desolation which 'strong drink' had wrought amidst their domestic enjoyments. It was an amiable, or at any rate an excusable self-deception; and I could not break the brittle thread which still bound them to hope. But the dreadful work went on—they could no longer close their eyes upon the evil which had come upon them. Drunkenness had succeeded the less disgusting symptoms of this horrid disease; yes, drunkenness! That wife, with a heart too susceptible, had seen the husband of her young and once joyous life, prostrate—senseless—drunk. Oh! my heart sickens at the recollection! And those children—the objects of an endearing affection, had seen their father whom they had loved, and venerated, and caressed, in that degraded situation!

The two eldest were daughters—beautiful, intelligent, and sensitive. They had been well educated, and moved in the most respectable circles. The next in age were sons, just entering upon the busy scenes of life, and qualified to engage in any useful avocation, with fair prospects of success. The rest were too young to realize to the full extent the calamity which hung over them. I am glad on their account that it was so. For, now the spell was broken, affection could no longer conceal the murky ruin which had fallen upon them. Their next effort was to conceal from their friends the cause of their afflictions. I saw their object, and suffered them to think they had succeeded in hiding, under the guise of *apparent* cheerfulness, the wretchedness of their afflicted hearts. I contented myself with sharing, in silence, their grief, and laboring in secret to remove its cause. I sought for opportunities to gain an influence over the head of that family—to beguile him from the society of his guilty companions—to draw him by friendly invitations, and urge him by judicious suggestions, to visit the temple of worship, until at length I obtained from him a promise that he would not unnecessarily absent himself from the house of prayer.

We left these brothers in the sacred place to which they had been drawn by friendly entreaty, and it proved to them 'the house of God, and the gate of heaven.' 'Yes,' said the elder, and more venerable of the two, 'the preacher has faithfully portrayed the evils of intemperance, and in doing so,'—he paused, and for a moment struggled to suppress his emotions—'in doing so he has given us a faithful description of our own situation. We are' he continued, 'on the verge of ruin; and now, my brother, before we leave this spot, let us pledge ourselves, to abstain from the use of all intoxicating liquors.' To this the younger, after a moment's pause, responded, 'It is done;' they shook hands, in token of their sincerity, and walked from the house together. I thanked God, and took courage, internally blessing his name, that he had given me these as 'seals of my ministry and crowns of my rejoicing.' I was rewarded, and more than rewarded, for the arduous labor of several years; my soul was overburdened with a sense of obligation for the blessing which had accompanied my feeble exertions.

I was on the eve of my departure from that scene of my labors, sufferings, and joys, and knew nothing of the effect of the change, until more than a year from the time when they had pledged themselves to abstain from the use of the deadly poison; when, soon after my arrival ta ——, where I went to pay a short visit to friends whose kindness had endeared them to my heart, I went to the dwelling of the younger of the two brothers, anxious to know the condition of that interesting family.

It was on the evening of a day in August, that I left the hotel where I had been set down, and bent my course towards their place of residence. I rapped gently; the door was opened, and I found myself in the midst of the happy circle. The interview was a joyful one. There sat the husband holding in his arms the youngest of his children, a lovely little girl, who had just attained to her fifth year. She had playfully thrown her left arm around his neck, and was parting the locks on the high forehead of the happy father. I saw, in a moment, that his pledge had been kept. His countenance gave evidence of recovered health, and his general appearance told the cause of the improvement. The wife with difficulty checked the feelings of joy and womanly pride which seemed to struggle for the mastery over a prudent reserve. The two daughters were for a moment overpowered with emotion. And having shared the sorrows of that family, I found these unequivocal proofs of gladness almost too much for endurance.

As I afterwards learned, no sooner had they discovered that he had resolved upon effecting the reformation, than the children withdrew themselves from scenes of amusement abroad, and sought for happiness at home. Their evenings were devoted to reading and conversation—their days to usefulness—their sabbaths to the service of God, in the temple of his worship. It affords me unspeakable pleasure to add, that from that time forward, the two brothers continued to adhere to their noble resolution, and their families to enjoy the pure pleasures which flow from virtue and contentment —*Ladies' Repository.*

HONESTY.

An Original Anecdote.

We were passing by one of the numerous fruit stands in Broadway, New-York, when my friend was induced to stop at the sight of a small basket of unusually fine looking oranges.—"What shall I give you for this, good woman," said he, addressing the aged and emaciated owner. "Only a sixpence, sir," she replied, handing him the selected orange, which was indeed beautiful. We passed on, but were soon startled by some one calling after us hurriedly to "stop." It was the fruit woman. "Here," cried she, almost out of breath with her haste to overtake us—"I was mistaken in the price of the orange; it should only have been *four cents*," and she extended her withered hand containing the other *two*. I was instantly reminded of Smollet's story of the beggar, who returned him the guinea, supposing it to have been given through mistake. But I could not help saying to myself, "*a greater than that is here.*" The comparatively large sum of a guinea, might well alarm the principles of an upright mind; but the conscience that could be scrupulous even to the amount of a paltry PENNY! Oh, if I ever wished for wealth it was at that moment, that I might suitably reward the impoverished looking creature who had thus faithfully adhered to our Savior's golden rule—"*Therefore all things whatsoever ye would that men should do unto you, do ye even so to them.*" J. H. K.

Bradford Argus.

Who Preaches the Doctrine of the Devil?

If, as our opposers frequently declare, we teach the same doctrine that was taught by the devil in the garden of Eden, why is it that we deny the success of his cause? It is not common for people to profess faith in any doctrine or principle, which at the same time, they contend shall be utterly destroyed, together with its founder. Now if Universalists preach the doctrine of the devil, they would not of course, preach *his destruction;* yet, that they believe he will finally be annihilated, according to St. Paul's declaration (Heb. ii, 14,) is clearly evident.

Again. If as some are wont to believe, the devil will be consigned to endless despair, after having had the success to gain millions of human beings over to his side, that they may endure with him the sufferings of a miserable eternity: how is it that those who it is said, derive their doctrine from him, are continually endeavoring to persuade the people, that no such being will *exist* to all eternity; and that no human being will ever suffer that length of time. Now we say, and no one will contradict it, that whatever sentiment a man believes—whatever doctrine he preaches, he will advocate the success of its founder. That there *are* those, who teach the doctrine of the devil, in opposition to the divine declarations, we are not disposed to deny. And we think it no difficult matter, to discern between the doctrine of the devil and the doctrine of God; for the advocates of each system naturally contend for the final success of the being who is the organ of their system. Reader, who are they that consign over to the government of this immortal demon, countless myriads of thy fellow-beings? Behold, "he made a pit and digged it, and is fallen into the ditch which he made."

Though no condition of human life is free from uneasiness, yet it must be allowed, that the uneasiness belonging to a sinful course, is far greater, than what attends a course of well doing. If we are weary of the labors of virtue, we may be assured that the world, whenever we try the exchange will lay upon us a much heavier load.

MESSENGER & UNIVERSALIST.

SATURDAY, MARCH 8, 1834.

Lecture in the Orchard-street Church,
Sabbath evening, (to morrow.) 9th inst. commencing at 7 o'clock. Subject, John, v, 28, 29. Preacher, Mr. Sawyer.

Lecture in Greenwich Church,
Sixth Avenue, foot of Amity-st. Sunday (to morrow,) evening, March 9, commencing at 7 o'clock. Subject, John xvii, 12. Preacher, Mr. Roberts. This Lecture is designed to illustrate and set forth the case of Judas.

☞ A lecture may be expected at the Callowhill St. Universalist church every Wednesday evening commencing at 7 o'clock.

REV. DR. TAYLOR.

Some letters addressed this gentleman on the subject of the 213 Questions, with one from him in reply, will be found commencing on our first page.

Our correspondent, in his introductory remarks, seems to conjecture that because Dr. Taylor declines answering the Questions, he regards a 'poor laboring mechanic beneath his observation.' It is possible our correspondent may do Dr. T. injustice here. This may not be his reason. He may honestly think the Questions all 'capable of being answered in perfect consistency with the doctrine of future endless punishment,' and still have other avocations rendering it highly inconvenient, to say the least, for him to give the necessary attention to the subject, for the time being. But while we concede thus much in the Dr's. favor, we must admit, in justice to our correspondent, that it is somewhat singular he did not stop at the simple expression of 'a want of time,' to attend to the subject. As pressing as were his other 'duties,' he could find time it seems to warn Universalists against venturing on 'that frail tottering bridge' of theirs.

That 'great men are not always wise,' is the unerring testimony of the Book. We are much surprized that so distinguished a person as Dr. Taylor should 'venture' on such an illustration. What is it but a complete begging of the question. It cannot be that an individual of his reading and research has yet to learn that the time has arrived when the doctrine of endless misery must be *proved*, as well as *asserted*, in order to be received. The all absorbing inquiry is, 'What is truth?' If Universalism *is true*, it is a 'bridge' that will carry us over all the 'deep and awful gulphs' of affliction and trial in this life, and land us safely on the peaceful shores of eternity. If it is *false*, we are equally aware with Dr. Taylor, that all the deceitful beauty and harmony which the outward appearance of this 'bridge' may possibly present, will avail nothing to the confiding traveller who ventures on its unstable planks. But the inquiry again returns, 'what is truth?'

If Dr. T. regards the 'bridge' of Universalism so very dangerous, in the language of our correspondent, why not go to work earnestly, and 'tear down the frail substance—remove every plank that may induce an unsuspecting mortal to enter thereon' We can assure him that many, and this number is rapidly increasing, are rejoicing with joy unspeakable in the assurance to their own minds of its affording them a *safe* and happy conveyance to their home in heaven; and who on the contrary, believe that it is utterly impossible for the 'bridge' of Partialism to bear them to scenes of peace and happiness, either in time or eternity. We say again, therefore, let Dr. T. set about proving the 'frailty' of the Universalist 'bridge.' We will cheerfully award him a reasonable space in our paper, weekly, in which to give his 'reasons,' (couched in proper language and directed to the proper point,) where there will be the best chance in the world of their being read by Universalists. We will not insist upon an immediate compliance, to the exclusion of other 'duties,' but we beg of him in the interim, not to stop and descant upon the fallacy of Universalism, without he can bring a 'thus saith the Lord' to sustain him therein. P.

[From the Episcopal Recorder.]

UNIVERSALISM---Interesting Anecdote.

As this doctrine is calculated to produce the most dangerous influence on the Christian community, as well as on society in general, by defeating the whole design of Divine Revelation, which is to exhibit to man his fallen and depraved condition by nature and practice, and to awaken his fears as to the consequences of his perseverance in rebellion against the Divine authority, or the rejection of the remedy which has been graciously provided for his restoration to the image of God by holiness of heart and life and a consequent preparation for that state of bliss which is promised to the *faithful only* in eternity, whatever has a tendency to lessen the influence of those tenets which promise heaven to the impenitent sinner, happiness to the unholy, and the everlasting favor of God to the rebels against his righteous government who leave this world with the weapons of hostility still wielded in their hands—whatever, I say, has a tendency to remove this awful delusion, must be regarded as possessing considerable importance. Having occasionally related a circumstance, which recently occurred, to several of my brethren in the ministry, they have requested me to forward it for publication, under the impression that it may prove useful. The Lutheran clergyman in L——— had been informed that there was to be Divine service at the Court-house on a certain evening. The notice not having specified to what denomination the preacher belonged, he supposed it was some orthodox clergyman who was on a journey. As he usually attended on such occasions, he proceeded at the time specified to the place appointed, where he found a large congregation assembled, a considerable portion of which consisted of his own members. The preacher took his text from Mark xvi, 15. 'Go ye into all the world, and preach the gospel to every creature.' He soon perceived that the principal object of the preacher was, to found upon this text the doctrine of universal salvation, arguing that as the Savior directed the Gospel to be preached to every creature, consequently that every one must be necessarily eternally benefitted by it. As there was much plausibility in the style and address of the preacher, and the Lutheran clergyman perceived the members of his own Church evidently interested by the subject, he felt greatly concerned for the consequences, and was at a loss what course to pursue to prevent the poison from operating. He feared that if he spoke at the time, it might be regarded as an act of indecorum, if not of illegal interruption; yet if he remained silent, there was great danger of the pernicious doctrine exercising some influence on the minds of his people. After weighing the matter well, and lifting up his heart to God for wisdom and direction in so difficult a case, he resolved, as the least of the two evils, to speak a few words. When the minister had concluded his sermon, he accordingly arose and addressing him, said, 'Will you have the goodness, Sir, to read the verse which immediately follows your text?' 'O Sir,' said the preacher, 'if you wish to address the audience, come forward to the desk.' 'No Sir,' said he, 'I merely request of you the favor to read the verse that follows your text.' Thus urged, common civility rendered acquiescence almost necessary, and though with evident reluctance, the preacher at length complied and read, 'He that believeth and is baptized shall be saved, but he that believeth not, *shall be damned*.' 'Now, my friends,' said the Lutheran, 'you have heard the testimony of our blessed Savior, which you perceive is in direct opposition to the doctrine this gentleman has this evening inculcated. I need not inform you which is most deserving of credit.' The effect was overwhelming: so conclusive an argument at once counteracted and destroyed any influence the sermon might otherwise have produced, and the Lutheran clergyman (who himself related the affair to me) stated, as proof of it, that the Universalists had not attempted to renew their efforts in his neighborhood. It also demonstrates that the Bible is the most powerful weapon against the attacks of error. J. R.

Perkiomen, Nov. 15, 1832.

Remarks.

The above 'interesting anecdote' has been published in many of the Partialist papers. As the circumstances were supposed to have occurred in Pennsylvania, I have been asked whether I was the Universalist minister referred to. As I had no knowledge of the affair, I called at the office of the 'Episcopal Recorder,' and requested the name of the author of the communication. *John Reynolds*, the Episcopalian clergyman at Perkiomen, was the name given me by the publisher. As I knew that Br. *Jacob Myers*, of Lancaster county, was the only minister of our order who had extensively preached in the neighborhood of Mr. Reynolds' former ministerial location, I wrote him a line, desiring to know whether any circumstances similar to those mentioned in the anecdote, had ever occurred in the course of his labors. The following is the substance of his reply.

"Petersburg, Lancaster Co. Feb. 21.

Dear Brother—Your letter of the 13th inst. did not reach me until to day. I hasten to give you the information you desire.

About four years ago I visited the borough of Lebanon, Pa. I arrived on Sunday; obtained leave to occupy the Court House; and made an appointment to preach in the evening. The congregation was large. I was requested to have the services in English—took the command, and the whole command of the Savior to his disciples for my text—'Go ye into all the world, and preach the Gospel to every crea ure,'—and proceeded to show, that the command must have been one that the Apostles could fulfil; that it did not belong to us to fulfil any part thereof *now*; that it was fulfilled in their days; referred to Col. i, 23; explained the word *world*, how far it extended; what the disciples were to preach, the '*Gospel*,' good news, glad tidings; asked the assembly whether *endless damnation* was *good news?* I went on to show that the Gospel was 'good tidings of great joy which shall be to all people'—there was no endless misery about it, &c.

After I concluded the discourse, I gave liberty (if my memory serves me) for any one to object. A gentleman (who I subsequently learned was Rev. Mr. Ernst, the Lutheran clergyman of Lebanon,) arose, and told me to read out my text in full. I replied that the *text* had been read and preached fully and clearly; that what followed was only a statement of the *consequences* which should attend the preaching of the *Apostles*; but that at his request I would read the chapter out. 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned. *And these signs shall follow them that*'——'Stop, stop,' said he, 'that is enough.' I stopped, and he then said to the assembly, 'Here you have the words of Christ on one side, and this man's opinion on the other.'—I said no more at that time, not doubting that I could have the use of the house the next evening—intending to commence where I had stopped, and preach about *belief, baptism*, and *damnation*.

The next day I labored hard to obtain the use of the Court House—but in vain—the majority

of the Board of Commissioners being decidedly opposed. I tried to obtain a School House—*that* also was refused. What more could I do? I was far from being silenced—and I have never been disposed to avoid controversy. I was obliged to leave Lebanon without preaching again, simply because I could not obtain a place to preach in. I have been there since—but could obtain no suitable place for meeting. I shall be there again before long—and I shall certainly preach, even if I have to humble myself as much as Br. Fisk and yourself have had to do in Lancaster, viz. to take the Market-House for it.

Affectionately, your Br.

JACOB MYERS."

The foregoing letter places the story in its proper light. I shall therefore have few additional remarks to offer. 1st. If Mr. Ernst is honestly of opinion that Br. Myers is in an error, he will do all he can to set him right. If Mr. E. is generous, he will grant Br. M. the use of the Lutheran church. If Mr. E. is not afraid, he will meet Br. M. in a fair and honorable debate. I have no authority to make the proposition—but should Mr. E. attend the projected meeting in the Market House, (in case no other place can be obtained) and agree to any equitable terms of controversy, he will find Br M. ready and willing to enter into a discussion, of the important subject of salvation. 'An open field and fair play,' is all that the Universalist demands.

2d. If Mr. Reynolds is honestly of opinion, that Universalism is an 'awful delusion,' 'calculated to produce the most dangerous influence on the Christian community'—in one word, if he believes it to be an *error*, he shall have the use of three columns of the Messenger and Universalist for four successive numbers, in order to convince our readers that *he* is *right*, and *we* are *wrong*. Or if he prefers it, he shall have liberty to occupy the Lombard-st. Universalist Church one evening in each week for the space of two months, in order to prove the doctrine of endless punishment. I shall send him a copy of this number of the Messenger, and if he accedes to neither of these propositions we shall know how to estimate his professions that Universalism is an 'awful delusion.' A. C. T.

RECENT CONTROVERSY.

We learn that a Controversy was recently held in Womelsdorf, Berks county, between Mr. SMEDMER, a Partialist clergyman, and Br. JACOB MYERS, a Universalist. After a controversy of six hours, the Partialist said, '*I give up.*' The last number of '*Der Froliche Botschafter*' contained an account of the discussion. Verily, this is the age of inquiry. Let the good work go on. Truth is mighty, and it *must* prevail. A. C. T.

[From the Philadelphian.]

A Question.

"The following quere was proposed by a Sabbath School Sholar, and not being able to give him a satisfactory answer, I seek through your valued paper, its solution.

What do Universalists believe, Christ died to save them from? C.

Reply by the Editor of the Philadelphian.

"Not from hell; for Universalists believe there is no *hell*.

Not from the Devil! for they deny that there is any *Devil*.

Not from the punishment due to sin in this life; for they hold that all sinners are fully punished in this life for their own sins.

Not to save men from the practice of sin; for his death not regarded as an atonement, never delivered any one from iniquity.

We cannot tell what evil, if any, Christ died to save men from, according to the theory of most Universalists. Perhaps Mr. Thomas in some of his future letters will be able to answer the question above proposed."

Universalists believe in all the *hell* that the Bible speaks of, and in all that the Bible says about the *Devil*. We choose to adhere to the Scriptural import of the words *hell* and *Devil*, and consequently deny that the former signifies a state or place of torment in the future world, and that the latter signifies *a fallen angel*, or *personal evil being*.

Universalists deny that the Bible speaks of saving any man from the punishment his transgressions have justly merited, and that the atonement was intended to interfere with the requirements of the justice of God. And they also deny that the *simple abstract death* of the man Christ Jesus ever delivered any man from any evil whatever. What *atonement* or *reconciliation* can there be in the death of the body? "The flesh profiteth nothing."

If the Sabbath School Teacher had opened the Bible, he would have found an answer to the question, in the following passages: "Thou shalt call his name JESUS, for he shall save his pepole *from their sins*." Matt. i, 21. "Behold the Lamb of God that taketh away *the sin* of the world." John i, 29. "Unto you first God, having raised up his son Jesus, sent him to bless you, in turning away every one of you *from his iniquities*." Acts iii, 26. "Who gave himself for us, that he might redeem us *from all iniquity*, and purify unto himself a peculiar people, zealous of good works." Titus ii, 14.

Jesus came, the *commendation* of the love of God. He came to bear *witness* unto the truth. He died, and thus sealed the testimony with his own blood. "Wherefore God also hath highly exalted him, and given him a name that is above every name; that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father"—Phil. ii, 9, 10. Amen, even so be it, Amen.

A. C. T.

THE PHILADELPHIA DISCUSSION.

We perceive with pleasure that three or four of our periodicals have commenced publishing the discussion now going on between Dr. E. S. Ely and Br. Thomas, through the 'Philadelphian' and the 'Messenger and Universalist.' We say with pleasure, because we feel a confidence that *truth*, let it rest with whichsoever of the Disputants that it may, connot suffer by calm, temperate investigation. And that the present examination possesses this character in an unusual degree, none will dispute. We say with pleasure, also, because it affords a striking evidence of the willingness, and even alacrity, manifested by Universalists in receiving and examining all that may be said (in a proper manner and spirit) by their opposers on the great question of man's final destiny. It shows also that the conductors of our papers are willing to commence spreading out to their readers, the discussion, at a time when it is impossible for them to say definitely what will be the result to them, or the cause they are advocating, farther than through a conviction in their own minds, that they are advocating the truth of heaven. Their conduct would seem to indicate, that if arguments can be presented whereby their faith can be shaken, they feel that it ought, and are willing that it should be thus shaken. So at least it seemeth to us. Others may view it differently.

Of the Universalist periodicals which have already commenced publishing the Controversy, there are probably 12 to 14,000 circulating weekly. We think it will not be regarded an extravagant estimate to say that these papers will be read by 100,000 persons! Suppose equal publicity was given to it through what would be termed orthodox papers, and we have a body of 200,000 anxious and attentive readers—a number that could not fail to impress the minds of the writers with the importance of their labors, and the interest with which they would be regarded.

The liberality manifested by Dr. Ely, (and which is so uncommon among our opposers) in giving both sides of the question through the paper under his control, deserves, and will receive, the thanks of every liberal christian. And we have not the least doubt that his own patrons will abundantly sustain him in the measure. But what has been the course of other papers of his class? Have they followed the commendable example set by him? Have they manifested the same readiness (with Universalists as well as himself) to present to their readers, all that can be offered on this interesting topic? Facts we presume, will unequivocally respond—*No*. On the contrary, it would rather seem that every precaution was taken to keep their readers in ignorance on the subject; and in their general treatment of the subject at issue between Partialists and Universalists, that they are much like a *high toned professing* paper of this city, which can *open* its columns to the most scurrilous and pointed abuse against Universalists, and at the same time unceremoniously *close* them against all examination of, or reply to that abuse.

But community are looking for a different state of things, and recent events strongly indicate that they will not look entirely in vain. Some pertinent remarks from the pen of Br. R. O. Williams, copied from the Gospel Anchor, will be found in another part of our paper. We ourselves confidently trust that it will eventuate in a better state of feeling between the two great parties in the christian world—Partialists and Universalists. That however the former may fail to perceive, with ourselves, the boundless and efficient grace of our Father in Heaven, we shall at least have their friendship, their kindness and good will, and their most earnest prayers too, for the final triumph of our faith over all the obstacles that time or sense can oppose to its progress. And in this confidence we shall continue to go on our way rejoicing. P.

We extract the following from the specimen number of a new religious work entitled "*The Olla Podrida*," proposed to be published weekly in this city, and edited by the Rev. *Richard Varick Dey*. Our readers in the western part of Connecticut (Fairfield co.) will readily recognize this name. There is little doubt that the work will possess talent, at least, to recommend it.

SECTARIAN BIGOTRY.

Of all the detestable evils that disgrace the Christian world, this is certainly the most pernicious, and the most to be dreaded. It is fashionable to declaim against the evils of enthusiasm and fanaticism, and perhaps with some reason; where they exist, they are deeply to be deplored; we can neither defend nor palliate them. But what are these, compared with the dark, malignant spirit of *Bigotry?* Enthusiasm has the glory of the sun to kindle up its mists and clouds with beauty. Fanaticism has thunder, and lightning, and meteors in its gloom; and the tempest which it threatens, may soon be dispersed. But Bigotry is the palpable obscure—the solid temperament of darkness, mixed with drizzling rains; its pestilential vapors blast the lovely fruits of piety and goodness; while all noxious—all prodigious things crawl forth and increase the horror of the night. Those who yield to its authority, possess no common sympathies. Man, as man, has no place in their hearts; he must belong to their sect—imbibe their prejudices—feel their antipathies—believe every tittle of their creed; or be unto them as a heathen man and a publican. Religion, with its glorious and extensive interests; Humanity, with its social qualities and endearing charities, must all be trussed up in the narrow dimensions of their little paltry-souled party. Alas! alas! how many noble institutions

languish * * * * * * what mighty engines of good are in an instant paralyzed, where the voice of SECTARIAN BIGORTY is heard and obeyed! Truly indeed exclaimed the eloquent Philips—"Bigotry has no head, and cannot think; she has no heart, and cannot feel; when she moves, it is in wrath; when she pauses, it is amid ruin; her prayers are curses—her communion is death—her vengeance is eternity—her decalogue is written in the blood of her victims; and if she stoops for a moment from her infernal flight, it is upon some kindred rock to whet her vulture fang for keener rapine, and replume her wings for a more sanguinary desolation."

EXCHANGE PAPERS.

We have recently received several secular papers from different sections, with a request that we would *exchange*. We should be extremely happy in all cases to comply with these friendly requests, but our *exchange list* has already become so extended that we cannot consistently enlarge it. We shall send this No. to them that they may know why the exchange is not accepted.

Notice.

Nearly a year ago, I received from 'Dr. A. Johnson, Frankstown, Huntingdon Co. Pa.' the sum of $2. The person who handed it to me, said it was for a paper—but *what* paper he did not remember. I receipted for it. Who does it belong to?

A. C. T.

☞Our brethren of the '*Impartialist*,' copied Br. T. F.'s remarks on the title *Evangelist*. In the *Messenger*, No. 12, I requested them to copy my reply. Have they done so? A. C. T.

UNIVERSALISM.

It is a source of no little satisfaction to those who believe in the great and important truth of universal salvation from sin and death, that that doctrine is spreading at the present day, with a rapidity unparalleled in the annals of history. It needs but a cursory view of affairs in the religious world, to discover a spirit of inquiry in relation to this subject, more deep and pervading than any that has ever been felt or seen at any preceding period. Notwithstanding all the efforts of bigoted limitarians to suppress inquiry, and blind their own eyes and the eyes of others, to the progress of Universalism; yet they are constrained to awake to the solemn reality of its rapid growth and rising influence, and acknowledge, by their *actions* at least, that their own doctrine is fast receding before its refulgent blaze. Time was, when they affected to despise the humble believer in God's impartial grace, and deemed the doctrine sufficiently controverted when it was awed to silence by dint of 'a proud look.' But now a spirit has gone abroad in the world—a spirit of intelligence and inquiry, in consequence of which such arguments will not suffice. People will not believe a doctrine is false merely because its opponents are too proud to examine and controvert it in a calm, candid, and dispassionate manner. Accordingly those who reject and oppose Universalism have been obliged to humble their pride, descend from the haughty eminence to which they had raised themselves, and enter the lists of rational controversy with those who embrace the doctrine.

By a reference to the religious periodicals of the day, we perceive that the subject has of late assumed a more serious aspect than, in the view of limitarians, it has heretofore possessed. Several public discussions of the subject have lately been held, and some are now in progress, between its advocates and opposers in various parts of the country. But a little more than a year since an oral debate was held at Antwerp, Jefferson co., on the question, '*Will all men be finally holy and happy?*' between Br. P. Morse on the affirmative, and Rev. Luther Lee, a clergymen of the Methodist connexion. A similar discussion took place a few months ago at Danvers, Mass. between Br. T. Whittemore of Boston, and Rev. M. P. Braman, a clergyman of the Congregationalist order. The recent discussion at Brunswick between Br. Le Fevre and Mr. Kendall is already known to our readers. Another oral debate has lately been held at Stanwich, Con. between Br. S. J. Hillyer of New-York, and an orthodox clergyman by the name of Thomas Payne. Besides these, we learn by a late number of the Vermont 'Watchman,' that a *Christian* clergyman by the name of Christopher W. Martin, of Shrewsbury, has waxed somewhat pugilastic, and challenged any two Universalist clergyman who may see fit to meet himself and his clerical friend, Mr. Hunter, in public debate, at Rutland, Vt. on a question involving the doctrine of Universalism.

These were oral debates. In addition to these several of our ministering brethren are engaged with orthodox clergymen in discussing the great question of a worlds' salvation, through the medium of the press. A controversy is now in progress in the columns of the Utica 'Magazine and Advocate,' between Messrs. Morse and Lee, on the same question discussed at their oral debate. Another discussion of a similar character, between Br. A. C. Thomas, of Philadelphia, and Dr. E. S. Ely, of *church and state* memory, is now going on in the columns of the 'Philadelphian,' of which Dr. Ely is editor, and also in the columns of the 'New-York Christian Messenger,' of which Br. T. is associate editor. We *expect* this discussion will result in the conversion of Dr. Ely to Universalism, since, according to some of his own statements he is already three fourths a Universalist. And still further, the subject of Universalism is *being* discussed through the medium of the Lowell (Mass.) Observer, by Rev. D. S. Southmayd, the orthodox editor of that paper, and Br. T. B. Thayer, the Universalist clergyman residing at Lowell.

Such is the present state of our affairs.—These discussions show that Universalism is not now regarded by limitarians as it once was. Though they may affect to contemn it, yet they dare not treat it as they heretofore have done, with a studied silence and neglect. Such conduct has heretofore had no little influence in advancing the cause it was designed to injure, and they have seen it. When Universalists have been engaged, with deep and thrilling interest, in anxious inquiry into the truth of endless misery, the scoff, the sneer of contempt, the approbrious epithet of *infidel*, *heretic*, and *scoffer* of religion, have served only to convince the mind of its utter falsity. It is but a sorry comment upon the sincerity of limitarians, and a direct insult offered to all the finer sensibilities of the human heart, to stand up, as they sometimes do, and attempt to advocate what they are pleased to call the solemn and awful realities of a never ending hell, and with the same breath ridicule, calumniate, and vilify all those who happen to doubt it. And this apparent want of sincerity in those who profess to believe the doctrine, is a powerful argument against its truth.

Limitarians have seen the folly of putting such arguments into the hands of Universalists, and have found it necessary to meet them in the open field of public discussion in support of their peculiar sentiments. This is what Universalists have always sought. An open field and fair play, a calm and dispassionate investigation of the doctrine of Universalism is all that is necessary to establish its truth. And when such men as Dr. Ely do not disdain to discuss the subject in a manner becoming the gentleman and the christian, less powerful minds may be induced to follow his example, and very soon that bitterness and acrimony, that intolerant and uncourteous spirit which has hitherto been exercised towards Universalists in consequence of their religious principles would pass away like the mist before the summer's sun. Universalists hail these discussions as a happy omen in the affairs of the denomination, and well may they 'lift up their heads' and their hearts in gratitude to God, assured that happier and more prosperous days are at hand, and now 'their redemption draweth near.'—*Gospel Anchor*. R. O. W.

OBITUARY.

Died, at Broome, county of Shefford, L. C. on the 25th of January, of consumption, Miss ABIGAIL K., daughter of the Hon. Luke Knowlton, late of Vermont, aged 24 years.

Miss K. was a young lady of uncommon natural talents, and her acquired abilities were superior to most of her sex, possessing her advantages. Most of her life was spent in educating the youth, and as a teacher she had few equals. She was beautiful in person, amiable in disposition, genteel in manners, modest in deportment, and of an intelligent appearance. She was beloved by all who knew her, and was soon to have been united in marriage with a young gentleman now residing in Philadelphia. A very extensive circle of relations and friends will long mourn and lament her untimely death. In addition to her other virtues, she was a bright example, both in life and death, of that pure and undefiled religion of Jesus Christ, which will eventually purify the hearts of all mankind. Although many strong ties bound her to life, she relinquished them all without a murmur, and bade adieu to earthly scenes, in the firm hope of being reunited to all that were dear to her, in a brighter and better world. Miss K. was another example that the doctrine of Universalism will not only 'do to live by,' but will 'do to die by.' She died as she had lived, in the firm belief, that God, 'who worketh all things after the counsel of his own will,' will, 'in the dispensation of the fullness of times, gather together in one *all things* in Christ.' And with unshaken confidence in the promises of her Maker, she yielded her 'spirit to God who gave.'

"Weep not for her—she did not die
As those who ne'er have known
The bliss communing spirits feel,
At a redeemer's throne.

Weep not for her—the glorious bands
Of heaven surround her now;
The wreath of immortality
Is blooming on her brow" J. M'C.

Married,

In Williamsburg, L. I. on the 27th ult. by the Rev. T. J. Sawyer, Mr. SAMUEL BARRETT and Miss MARY M. UPDIKE.

In Philadelphia, on Thursday evening, 27th ult. by Evangelist A. C. Thomas, Mr. JOHN T. QUIN to Miss ANN MARIA KING, both of the Northern Liberties.

On Saturday evening, 1st inst. by the same, Mr. HENRY W. HARGIS to Miss MARY GRIFFITHS, both of Philadelphia.

On Sunday afternoon, 2d instant, by the same, Dr. JACOB P. THORNTON, of New-Jersey, to Miss MARTHA SHOUT WELLFORD, youngest daughter of Mr. Robert Wellford, of Philadelphia.

Died,

In Peekskill, on the 3d inst. Mrs. ANN M'COY, wife of Capt. John M'Coy.

Religious Notices.

Br. S. J. Hillyer will preach in Saugatuck, Sunday 9th, at New-Canaan in the evening, and at North Salem the 16th inst.

Br. Wm. Whitaker, of Hudson, will preach in Rondout on Tuesday evening, 11th inst.

A Girl Wanted.

A steady respectable Girl, accustomed to House Work, and who is disposed to make herself useful and agreeable, will hear of a permanent situation, at good wages, where she will not be treated as a menial, if immediate application is made at the Drug Store, No. 2 Marble-Building, Chatham-Square.

[The following lines have been handed us for insertion, as a tribute to the memory of Mr. CHARLES L. WHITE, late of Norwalk, Conn. whose death, (by the accidental discharge of a Gun,) we noticed in No. 13, of the present vol. of the "Messenger." They were written by an intimate friend of the deceased, a resident of Danbury, Conn. and presented to the bereaved widow. The writer, we understand, makes no pretensions to literary attainments, and merely designed them as a private offering of friendship. But if they do not possess all the elegance of measure and expression belonging to finished Poetry, still the circumstances under which they originated, and the spirit of sympathy and kindness which they breathe, will cause them to be deeply cherished by the afflicted one to whom they were presented. We cheerfully give place to them for her gratification, as also that of the numerous mourners on the occasion.] P.

Friend of my youth! the poet's sweetest lays
Shall one bright statue to thy memory raise!
But, oh! how shall I breathe the last adieu
To one so young, belov'd, and bright as you.
What strains shall tell thy transit from the stage,
Thy parents' pride and solace of their age!
Thy pleasant mirth through many a circle ran,
Who mourn thy virtues as they mourn the man;
A solemn gloom o'er spreads the village round,
Where joy and gladness with thy voice was found;
Kindred and friends in common concert weep,
And rue the day which bade thee tempt the deep!
* * * * * *

But now I seem to hear a heavenly voice,
Console the stricken mourners for their loss;
Weep not, the spirit saith, the peaceful dead,
Eternal blessings rest upon their head—
They rest from all their labors and their pain,
And all their works do follow in their train.
Weep not the form, that went about below,
By nature subject to all earthly wo;
Weep not that God has call'd the spirit home,
In heavenly mercy, from the ills to come;
Weep not that spoiler, Death, is in the world—
That proud ambition shall adown be hurl'd,
But rather joy that pain and worldly care,
And age and sorrow, find a refuge there—
That weary virtue in the grave shall lie,
And every tear be wiped from every eye.
* * * * * *

But oh! the Heavenly message thus express'd
Still fails to calm the grief-distracted breast.
What though the holy man, (like ointment shed)
Invokes attendent Angels round their head!
What though the Bible with a heavenly power
Attempts to cheer them in the trying hour!
Though sweet religion clasps the mournful urn,
Frail human nature still was born to mourn.
Still mournful sounds salute the list'ning ear,
Still kindred cheeks are wet with many a tear,
Still to the grave they turn with wistful eyes
To mourn the *form* they trust again shall rise.

And you, fond Parents, bathed in streaming tears,
Gone is the solace of your fading years,
You who in childhood rais'd the tender fruit,
And of each virtue, cherished well the root;
Who watched around the flow'rets op'ning bloom
Which now is sunk and wither'd in the tomb.
Strong is the sad bereavement you must feel,
And deep the wound which time will fail to heal.
Still as you tread the dubious paths of life
May Heaven protect you from the inceassant strife,
And as you wander o'er the sacred dust,
May God preserve you as a special trust.

And oh, the tender wife!—what tongue can tell
Thy speechless anguish at that mute farewell;
How little thought you when that morn was past
That fond embrace and kiss might be the last?—
What though the eye glanced forth the looks of love,
The icy tongue in death refused to move;
And not one word or whisper was reveal'd
By those fond lips, which death forever sealed.
Who can replace the noble friend that's fled?
Who now can shelter thy defenceless head?
Who wander with thee in sequester'd bowers,
And bind thy temples with the earliest flowers?
Where is that blest companion at thy side,
The bridegroom he, and thou the happy bride?
A voice is heard in ev'ry wailing breeze,
And a lone echo whispers in the trees;
It speaks a *truth*, the heart alone can tell,
Lamented Youth! Departed friend! Farewell!

Ye, Brothers, Sisters, of the sleeping dead,
Whose teader hands have smoothed his narrow bed,
Whose eyes have seen to sacred earth descend,
The mortal relics of your dearest friend;
Great is *your* anguish, keen the parting pain,
Great is your loss, but greater is *his* gain.

HAPPINESS.

What is happiness? In whose mind has this question not been started, and yet how few have decided what it is, or having decided, have found in the object in which they sought, the real principle. What are the ingredients of happiness? Be contented. Endeavor not to acquire that which when attained is of little avail to the happiness of the possesor. Do you seek wealth? Believe what you have to be sufficient, and you *are* rich—yes, more so with a trifle than you would be were millions at your command. Do you seek honor? What honor surpasses that which an honest and virtuous man enjoys. The efforts of genius and the projects of ambition, though they consult the interest and welfare of every individual in the community, in nine cases out of ten bring as many enemies as friends, and who would not rather lose two friends than gain one enemy?

Be temperate if you wish to enjoy existence. Refrain from passion as you value happiness. Home is the centre of happiness to those who choose to make it so, and to others there is no centre, or if there be it is unequal to the former. Are you disappointed in business? Are your plans of preferment overthrown? Do your friends neglect you? Is the world unmindful of your merits? Leave the world to its delusions, and your friends to their reward. By your own fire-side—in the bosom of your own family, you will find happiness if you find it no where else.

Before all things secure and preserve a clear conscience. If there be any thing worth pursuing—worth possessing, it is that, and with this distinction above all other objects of pursuit—it is in no wise subject to the rule, that there is more pleasure in the pursuit than in the attainment of an object. Other things may pall when in possession, a clear conscience never will. It is a fund of happiness in itself superior to all others—a jewel which grows more brilliant and lasting by use. Prosperity is heightened, adversity loses half its pain when accompanied by it.

Piety is the next step and the highest or rather it is an accompaniment to a clear conscience. Without it what is man? A slave of impulse and passion. He who can pour out his soul before his Maker—who in the hour of reflection, can break the bonds that unite him to earth and in spirit can commune with Deity, experiences sensations of unalloyed happiness, in comparison with which the united enjoyments of the world beside are worse than vanity.—*Weekly Messenger and Advocate.*

AMERICAN PERIODICAL LITERATURE.

The volume of the *New-York Mirror*, now in the course of publication, will form, unquestionably, the most interesting, diversified, and important collection of *original papers, engravings*, and *choice selections of music*, ever issued from the American press. From the first establishment of this work, it has been the constant endeavor of its conductors to give it a rank heretofore unattained by any of its predecessors.—On examination of its *literary contents, typography, quality of paper*, and numerous *splendid pictoral embellishments*, it must be admitted that it has no competitor on this side the Atlantic; and from the various comments of foreign editors, it is believed that it is unrivalled even in Europe. It has long been a subject of astonishment, how a literary journal, *issued every week*, comprising so many and valuable attractions, can be offered at the very moderate price of four dollars a year; and how the proprietor could, year after year, render each successive volume more excellent than the last, without any increase in its subscription price; which, notwithstanding its various changes and enlargements, still remains unaltered. The answer is its wide, extensive, and increasing circulation.

Since the commencement of the present vol. the demand has been such as to require the re-printing of the early numbers. This labor is now completed, and subscribers can be furnished from the first of the volume, (6th of July last.) Among other engravings designed for the present volume, there is one in progress, a *Great National Picture*, which will embrace accurate likenesses of Presidents *Washington, J. Adams, Jefferson, Madison, Monroe, J. Q. Adams* and *Jackson*, appropriately grouped. The expense of this single plate will exceed *One Thousand Dollars*. Extra impressions, for framing, may be had by subscribers at 50 cents—non-subscribers will be charged $1. In addition, the Music which is weekly presented will form a *collection of choice and rare pieces*, which, though occupying only about *one sixteenth* of the work, would cost in any other way, far more than the whole subscription of the Mirror.

The New-York Mirror, a repository of polite literature and the fine arts, embraces every subject within the range of the *belles-lettres*, as will be seen by the following enumerations:—original tales and essays—notices of new publications—criticisms on meritorious American productions not generally known—comments on passing events—choice, brief and pointed passages from the best new works—intelligence on scientific subjects, and respecting societies; scientific, literary, philosophical, &c.—sketches of the pulpit, bar, and public assemblies, and of popular lecturers and lectures—the fine arts; poetry, painting, music, engraving, sculpture, &c.—foreign correspondence—first impressions of Europe, by one of the editors—reminiscences of olden times in New-York—papers from a quiet old gentleman—American biography, scenes and character—strictures on the drama and other amusements—the little genius—translations from the German, Italian, Spanish and French—selections from foreign periodicals—accounts of colleges, schools and American institutions—glances at American eloquence—sketches of popular speakers, including distinguished divines—and withal a great variety of miscellaneous matter; pathetic, political, moral, humorous, &c. Embellished with splendid engravings on steel, copper and wood, and popular music arranged for the pianforte, harp, guitar, etc. George P. Morris, Theodore S. Fay, and Nathaniel P. Willis, editors.

Conditions. The Mirror is published every Saturday, at the corner of Nassau and Ann streets. It is *elegantly printed* in the super-royal quarto form, on fine paper, with brevier, minion and nonpareil type. Fifty-two numbers complete a volume of *four hundred and sixteen large pages*, for which a beautifully *engraved vignette title page*, (painted by *Weir*, and engraved by *Durand*,) and a copious *index* are furnished. The terms are *four dollars* per annum, *payable in all cases in advance*. It is forwarded by the earliest mails to subscribers residing out of the city of New-York. Communications, *post paid* must be addressed to the editors.—No subscriptions received for a less period than one year.

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